March 2, 1954

The LUTHERAN Witness

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THEOLOGICAL SEMINARY
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Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

FOR MISSIONS

Recently Synod's Stewardship Secretary suggested a special collection in Lent for Synod and missions.

I think our congregation, Grace, Locksley, Ontario (I hope in conjunction with many others throughout Synod), has been following a good plan: During Lent all offerings in all services, outside the regular Sunday-morning service, go to the mission budget of Synod. If, out of love to the dying Redeemer and His work, more of our congregations followed this plan, I believe that large, much-needed sums of money would be gathered for Christ's work, and our people would find a deeper, richer spiritual blessing in Lent. Give for other souls as you hear how Christ gave for your soul!

PHILIP L. FIESS

Woito, Ontario, Canada

ADVERTISE

The January 5 issue of the WITNESS printed under "Available" an ad, sent in by me, offering a reed organ and a three-piece Communion set for the price of transportation from Clementsville, N. Dak. Requests from congregations and pastors for these articles came by telephone, telegraph, air mail, and regular mail from almost every State.

I am sure many congregations have Communion sets, reed organs, and other church articles which they no longer need. Many a mission church would be happy to have the materials. I would like to see the WITNESS encourage the congregations to advertise such church articles. The many requests I received are a sign that there is a great demand for such articles. Why not advertise them through the WITNESS?

Jamestown, N. Dak. FRED RIEDEL

WHY NOT?

I read in your latest LUTHERAN WITNESS that the governor of Florida has excused Christian Science children from compulsory school studies on disease. No doubt this is because such studies conflict with their religious beliefs. I wonder why some legislature doesn't excuse children of fundamental Christian churches from the study of evolution, which is also compulsory in the public schools and conflicts with their Christian faith?

Fredericktown, Mo. DONALD J. ROTH

"GREAT WORK"

The following excerpt is taken from a letter written to us by Dr. John Finlay Williamson of the Westminster Choir College, Princeton, N. J.:

"I feel that you in your great program of publishing music are doing a very fine piece of work for all different denominations and all different sized churches. I used three of your beautiful numbers last year in my summer school program, and I was delighted with them.

"Your new Junior Choir book, *We Praise Thee*, by Healey Willan, is the finest thing I have ever seen. Keep up the great work that you are doing, and do not allow any individual to diminish your idealism."

E. W. KLAMMER, *Manager*
Music Department
Concordia Publishing House

APPRECIATION

I have been a patient for many years and have seen and experienced the blessings of our dear Lord and Savior.

The last sentence of a recent editorial I quote: "By giving courageous testimony we receive a blessing for ourselves, and we may become a blessing for others." You express my words and thoughts so very well. Courageous testimony is a blessing, and as you stated in your editorial, we must acknowledge it openly before the world. Yes! we must take our religion with us — mine is in the hospital — an excellent place to tell people about all of my blessings.

May I take this opportunity to thank the Children's Home in Oviedo (Slavia), Fla., for the wonderful care and spiritual guidance that my children received while they lived there.

Would also like to thank Pastor A. H. Besalski, Trinity Lutheran Church, Orlando, Fla., for ministering to my spiritual needs during many troublesome years.

Now I am a resident of Hampton, Va. (Dixie Hospital), and I am very fortunate to have Pastor George McRee, Emmanuel Lutheran Church, minister to my spiritual needs.

I want to thank every one of the fine Lutherans who have helped me in so many ways. Pastor Albert J. Schulz, Trinity Lutheran Church, Holly Hill, Fla., was most helpful during my stay in Daytona Beach, Fla.

ELLEN E. ECTOR

Dixie Hospital, Hampton, Va.

"OUT OF THE DEPTHS

"Out of the Depths" by Pas
Pauling, in the January 19 issu
WITNESS, so vividly describes th
sinner like me, that I, too, was
of the depths. My humble grat
God's grace through Jesus, our H
I am well today. MRS. V.

Cleveland Heights, Ohio

✠

The Cover

"Christ in Gethsemane," H
(Danish), 1830—1890. From a pa
the Kaiser Friedrich Museum
RNS Photo.

IN DARK GETHSEM

When I would live as though t
No one to please, none else bu
Then, Lord, let me remember
That night in dark Gethsema
Gethsemane! Can I forget
The agony, the blood, the swe
Can I forget, Emmanuel,
That Thou didst meet the Princ
Who to Thy lips the cup did pr
Of sin and evil's bitterness?
My Savior suffered there for m
That night in dark Gethsema

Gethsemane! If once I've seen
That picture of the Nazarene,
Pleading there on bended knee
Under the gnarled old olive tre
I cannot walk on evil ways;
But I must seek my Lord to p
My Savior who remembered m
That night in dark Gethsema
Lord, grant me power to do T
And with Thy love my spirit f
The love which Thou hast show
That night in dark Gethsema

GEORGE W. W

ASH WEDNESDA

No sackcloth clothes me on thi
I spread no ashes on my bro
No outward symbol tells the w
That I in deep contrition bow
Before Thee, who art Lord of l
Who searchest out the inward p
I wrap the sackcloth round my
I wear the ashes on my heart.

WILMA E. McN

The Lutheran Witness

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correspondence should be addressed to
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All reports of ordinations, installation
tions, anniversaries, and changes of a
pastors and teachers should be sent to
tistical Bureau, Lutheran Building, 2
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lic Relations.

PRINTE

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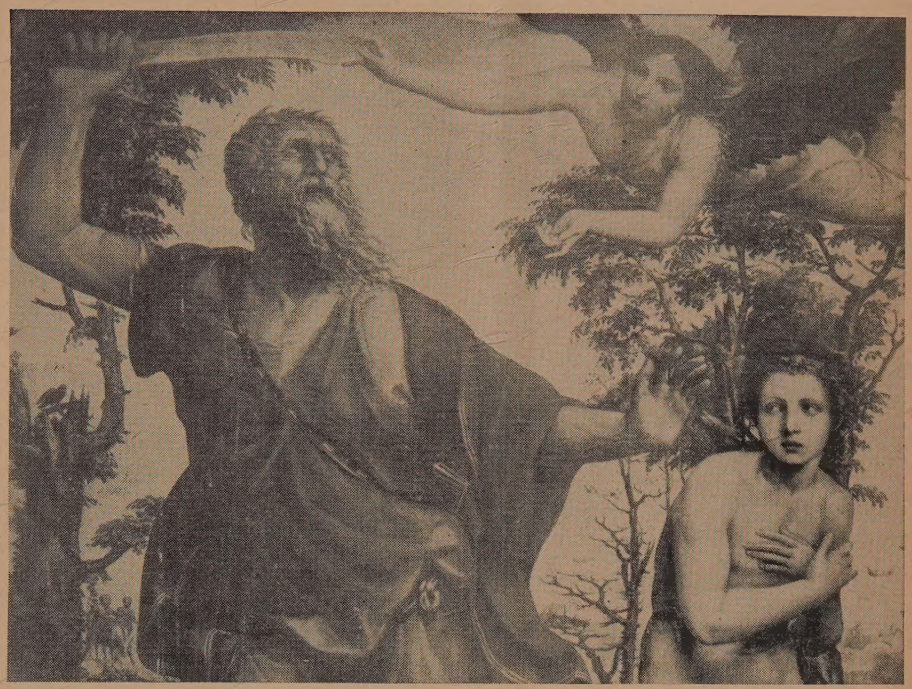
"The Father Offers Up His Son"

By ARTHUR F. KATT
St. Peter's Church, Shaker Heights, Ohio

presses hard upon us. It com-
els us to take the shoes off our
eet as with awe and trust we
nce more earth's holiest ground,
ay of the Cross. The mysterious
n play terminating with dreadful
on Mount Golgotha twenty cen-
ago was foreshadowed twenty
ies earlier on Mount Moriah by
crifice of Isaac by his father
am.

An Old Testament Type

t the sacrifice of Isaac is a type
sacrifice of Jesus has been the
of Christians from earliest times.
econd-century Church Father
is writes: "For Abraham, ac-
g to his faith, followed the com-
of the Word of God and with a
mind delivered up, as a sacrifice
, his only-begotten and beloved
order that God also might be
l to offer up for all his seed His
eloved and only-begotten Son,
crifice for our redemption." And
ian: "Isaac, when led by his
as a victim, and himself bearing
n 'wood,' was even at that early
pointing to Christ's death; con-
as He was, as a victim by the
; carrying, as He did, the 'wood'
own Passion." Again: "This
again, Isaac, the son of Abra-
personally carried for his own
e, when God had enjoined that
ld be made a victim to Himself.
cause these had been mysteries
were being kept for perfect ful-
t in the times of Christ, Isaac,
one hand, with his 'wood,' was
d, the ram being offered which
ught by the horns in the bram-
rist, on the other hand, in His
carried His 'wood' on His own
rs, adhering to the horns of the
with a thorny crown encircling
d. For Him it behooved to be
sacrifice on behalf of all Gen-
ho 'was led as a sheep for a
and, like a lamb voiceless before
earer, so opened He not His
." And again: "Isaac, when he
en up by his father as an offer-
nself carried the wood for his
ath. By this act he even then
ting forth the death of Christ,
s destined by His Father as a
, and carried the cross whereon
ered."



COURTESY, LIBRARY, CITY ART MUSEUM OF ST. LOUIS

"Abraham Sacrificing Isaac," II Sodoma

Likenesses

1. As Abraham withheld not his son, so God spared not His Son. 2. In both cases it was an "own" son, not one by adoption. That fact is stressed: "God spared not His own Son." 3. In both cases it was an "only" son; also that fact is emphasized. 4. In both cases it was a "loved" son; this truth, too, is noted. ["Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him. . . . Because thou hast done this, and hast not withheld thy son, thine *only* son." "God spared not His *own* Son"; "God so loved the world that He gave His *only*-begotten Son"; "This is My beloved Son, in whom I am well pleased."] 5. Moreover, Isaac was a willing sacrifice, for otherwise the 20-year-old would not have suffered himself to be bound by his 120-year-old father, nor have mounted the altar of sacrifice. So, too, Jesus was not sacrificed against His will, but was a willing sacrifice. ["Yea, Father, yea, most willingly I'll bear what Thou commandest."] 6. As Abraham laid the wood for the sacrifice on Isaac and Isaac carried it, so God laid on His Son the iniquity of us all, and Jesus willingly bore our sins and carried the wood of His cross. 7. As Isaac was a relatively innocent victim, so Jesus was the Lamb of God most holy, the Lamb without blemish and without spot.

Differences

1. The sacrifice of Isaac did not originate in the minds of Abraham and Isaac, but Christ's sacrifice had its origin in the minds of both Father and Son. 2. Abraham's love for Isaac but faintly represents the far greater love of God for Jesus and of both for the world. ["God so loved the world," etc.] 3. Isaac's sacrifice had no particular value beyond the testing of Abraham's and Isaac's faith and obedience; Jesus' sacrifice had real atoning value for the sins of all mankind. 4. Isaac escaped at the height of the test, but Jesus did not step down from the cross. He drank the cup of suffering to the dregs. 5. For Isaac was found a suitable "substitute" in the "ram" which God provided and which had to die in Isaac's stead; but for Jesus there was found no substitute, rather He became the Substitute for all sinners worthy of death. 6. Even the "ram" which Abraham sacrificed had no sacrificial value in itself, nor did the other Old Testament sacrifices which merely prefigured Christ; but Christ's sacrifice, to which all these pointed, was the all-atoning sacrifice for the sins of the world. 7. While the near sacrifice of Isaac took place on Mount Moriah, the site of the later Temple with its many typical sacrifices, Christ's sacrifice on the cross took place on Mount Golgotha in fulfillment of all former types.

AN INTERVIEW WITH CHARLES A. GOETZ

A Scientist Looks at the Bible

Dr. Goetz is Head of the Department of Chemistry and Chief of the Chemistry Division of the Ames Laboratory of the Atomic Energy Commission at Iowa State College

By W. J. FIELDS

Pastor, Memorial Lutheran Church and Student Chapel
Ames, Iowa

NOTE: This article was requested from Pastor Fields when the WITNESS staff learned that Dr. Goetz had discussed this topic before the Gamma Delta group at Iowa State College.

"If one could assemble every conceivable bit of human knowledge and compare it with what potentially can be known — with what God knows — the comparison would be like a cupful of water with the ocean. The realization of this ought to keep even the most recognized expert in any one field of knowledge extremely humble." That is the philosophy that guides the life and work of Dr. Charles A. Goetz, head of the Department of Chemistry and chief of the Chemistry Division of the Ames Laboratory of the Atomic Energy Commission at Iowa State College. Dr. Goetz humbly maintains that he is not a "high-powered physical chemist"; in his own right, however, he has established himself as an authority in the field of research.

Research Scientist

After receiving his Ph. D. degree in Analytical Chemistry from the University of Illinois in 1938, he worked for Cardox Corporation in Chicago and soon became vice-president in charge of Research and Development. He is the possessor of a score of patents for fire-fighting equipment and today is recognized in fire-fighting circles as the outstanding authority on carbon dioxide and carbon-dioxide fire extinguishing.

As a research scientist at Cardox he developed a process for manufacturing potassium perchlorate by electrolytic oxidation. That development resulted in the Government's erecting, under Dr. Goetz's supervision, a $3,000,000 plant in World War II. Perhaps his best-known invention is the process for whipping cream by using nitrous oxide gas. The resultant product, Instantwhip, is the original of the many "whips" now on the market.

In 1948 Dr. Goetz left the field of industry to become professor of chemistry at Iowa State College in Ames, because "he wanted to be with and work with young people." Two years later he was named to his present position as head of the department.

Active Churchman

Throughout his years at the college Dr. Goetz has been extremely active in Memorial Lutheran Church and Student Chapel next to the campus and has always manifested a lively interest in the church's program for students. In addition he has served both his District and his Synod in various important capacities.

Human Intellect Finite

Scientists often are known as people who are reluctant to accept the Bible. No one understands this better than Dr. Goetz, who sees much of it in his staff of 300 men. Dr. Goetz feels that, almost without exception, the difficulty lies in intellectual pride, a characteristic to which scholars sometimes are prone. The scientist places a great deal of emphasis upon statistical analyses and analytical processes and upon never accepting a theory unless it has been "demonstrated and proved." (Dr. Goetz feels, as is illustrated later, that such reasoning is fallacious, because even "proved" facts are not necessarily "real" facts; their acceptance nearly always rests upon preliminary assumptions which may be in error.) Since the Bible, admittedly, must be accepted on faith, the formula-conditioned intellect of the scientist sometimes rebels. Dr. Goetz, himself a student of the Bible and an unashamed witness to his Christian faith before his staff members, becomes understandably irritated at the many objections he hears to the Bible and Christianity, especially when those criticisms come from people who either have not studied the Bible or have not studied it with an open mind. He often finds such criticisms — and other mature scientists agree with him — especially among younger men, who are concerned about establishing a professional reputation but who have not yet become experienced enough to understand their own limitations. As one grows older and engages in more research and assimilates more information, his experiences humble him and demonstrate again and again how little he really knows; his infatuation with his own intellect decreases, and he becomes more tempered in his approach to knowledge; he comes to understand that there are realities and powers infinitely beyond his intelligence and grasp.

Scripture Versus Geological Ti

"This conclusion must be th
ing principle in all instances
there are apparent clashes b
commonly accepted theories
world of science and the Scrip
Dr. Goetz recently told a gr
Gamma Deltans in Memorial L
Church at Ames. There is, for ex
the matter of creation. So-calle
logical evidences may indicate t
earth was millions of years
making; the Scriptures, on th
hand, affirm that God's creatio
six days. Every scientist ough
intellectually honest enough to
that all of his assumptions abo
age and development of the ea
theories only, hypotheses whic
not been proved and which, b
very nature, never can be prove
that is not all! Every scientist
to be the first to be modest abou
he proclaims as fact. He is in a p
to know that today many thi
being discovered that a few ye
were considered impossible, an
ories which a few years ago we
sidered proved are now found
false. As an example, Dr. Goetz
to the atom. Although much ab
structure of the atom has been
for decades, until only a relative
years ago it was considered
structible. Today every layman
that it can be split. And, in ac
scientists today have learned
convert elements from one to a
by proper bombardment tech
a process believed impossible a
ber of years ago.

Scripture Reliable

Since man's finite intellect
viously limited and his judgment
erroneous, he ought to be
humbled when he stands befo
Word of God. The tremendou
tinuity and power and ageless
Holy Writ relegates even the
est works of men into insignif
When a Christian, therefore, co
the relativity and transitoriness
works and workings of men w

(Continued on page 10)

Victory over Satan

By PAUL M. BRETSCHER
Professor of Philosophy, Concordia Seminary, St. Louis, Mo.

Church of the first century took
e devil seriously. It took seri-
sly also the struggle of the Son
l with the devil. For the early
ians this struggle was of decisive
ance. In Holy Baptism, so the
ians believed, the individual,
or infant, is not only received
ne Kingdom of Grace, but also
d from the enslavement of the
In the early Baptism rituals,
heir exorcisms (expelling of evil
), their renunciations, and their
sions, the early Christians heard
fiant triumph of the child of God
he power of the devil. To the
that the preparation for Baptism
ded with the pre-Easter season
ing, this preparation for Baptism
mphasized in the first three Gos-
ections of the pre-Easter season.
ospels of the first three Sundays
nt became for those Christians
e signs of the power of the Son
l, who overcame the devil.
en we, in our day, hear the
at the lectern read the sacred
t of the temptations in the
ness and the glorious victory of
n of God over the devil, and the
of the Syrophoenician woman,
tells how the Savior freed that
sed woman's daughter from the
es of the devil, then we too are
y reminded of the Savior's
le with the devil and His deci-
ictory over him.

Biblical Doctrine

believing and confessing that the
God destroyed the works of the
the early Church stood on solid
ural ground. No doctrinal sum-
of the Savior's work which dis-
s or deliberately eliminates His
e with and conquest of the devil
lical. And no portrayal of the
an life which fails to include the
an's struggle with the devil and
timate victory over the devil
h the power of Christ is truly
l.

refore John can write: "For this
e the Son of God was mani-
that He might destroy the works
devil." Jesus is the Stronger
ho broke into the palace of the
man, who overcame him, who
om him all his armor wherein
sted, and who divides his spoils
11:22). Jesus saw Satan as
ng falling from heaven (Luke
As Paul puts it, Jesus "spoiled
alities and powers and made a

THREE LIONS INC. PHOTO

"The Temptation," Carl Bloch

show of them openly, triumphing over them" (Col. 2:15). But this struggle and triumph of the Savior over the devil was for Him *passion*, that is, suffering. We can still sense at least something of that fearful and awesome struggle which went on in His soul at the thought that He was entering the Great Passion, when, about to be apprehended by the servants of the High Priest, Jesus said to them: "This is your hour and the power of darkness" (Luke 22:53), and when we attempt to exhaust the full meaning of that agonizing cry on Calvary: "My God, My God, why hast Thou forsaken Me?" Jesus referred to that crucial battle with the prince of darkness when He said: "The prince of the world cometh," though, praise be to God, He was able immediately to add the assuring word: "And hath nothing in Me" (John 14:30). The prince of the world came, seized the Son of God to destroy Him, but failed in his efforts. "He had nothing in Him." He discovered in Him, to his own eternal dismay, only full obedience and complete compliance with the will of the heavenly Father. Since that time the prince of the world is judged. The sentence of condemnation over him has been spoken. He has been overcome and defeated by that Stronger One.

A Real Battle

The early Church spoke about this struggle of the Son of God with the devil and of His victory over the devil with boldness, confidence, and without apology. Luther could not speak and write about the redemption and salvation of man without taking note of the struggle between Christ and Satan. And for Luther, as for the early Christians, Jesus did not engage in an idealistic warfare with the devil, not in a sort of sham battle and shadow boxing, but for Luther as for the early Christians this battle was a real battle, a battle for the power over life and death.

The Outcome

Christian theology is again, thank God, taking this struggle of the Son of God with Satan seriously. All efforts of the world and of the liberal theology of the 19th and early 20th centuries to find a satisfactory explanation for the evil in the world in terms other than that satanic powers are still doing their nefarious work in this world, have miserably failed. Men are once more agreed that there is something satanic and demonic operative in our highly overrated culture and civilization. But what the world does not know and cannot know is that the Son of God has destroyed the works of the devil and that the devil and his host are left unloosed, by God's permission, only for a little season. And what the world does not know is that it is possible for a Christian, who lives day by day by the power of the Son of God, to resist and to overcome the temptations and might of the devil.

Christ's Victory Our Victory

As we again have special occasion to inquire what the meaning of Lent and the Great Passion is, as we again recall that our own sins have also been responsible for this Passion, as we thank our Savior for His glorious victory over sin, may we give thought also to the Savior's fearful struggle with Satan and His glorious victory over Satan — a struggle which He fought for us, a victory which is ours through faith and enables us to fight the good fight of faith, to overcome in the evil day, and, having done all, to stand.

YOUR SYNOD

THE PRESIDENT

The LUTHERAN WITNESS of February 2 brought a brief report of the meeting between officials of the Evangelical Lutheran Joint Synod of Wisconsin and Other States and officials of our Synod. The report was brief. It could not be otherwise, because the meeting came to no final conclusion concerning the charges raised against our Synod by the Wisconsin Synod. Two speakers addressed the joint group on every item on the program. Though there was a little discussion on the first two topics, "The Historical Development" and the "Common Confession," it soon became apparent that in fairness to the men who had prepared essays, opportunity should be given them to read the documents. All men of the Wisconsin Synod had prepared and duplicated essays. That our men had not duplicated theirs is my fault. I had failed to request them to do so. After all topics had been presented, there was not sufficient time for thorough discussion. This situation accounts for the fact that it was decided to continue the meeting at an early date.

Some of our people have asked why the points in controversy are not discussed in our church periodicals. They argue that the Wisconsin Synod has brought the charges against our Synod in print. Articles have appeared in their church periodicals, and pamphlets are being distributed. Why, then, do we not reply in our periodicals?

First, let me emphasize that there must be no spirit of reprisal or retaliation. That accomplishes nothing good. Next, let me recall that the September 29, 1953, issue of the LUTHERAN WITNESS published "A Fraternal Word." This was intended to bring information to ou on the objections voiced against th *mon Confession,* etc., and at th time in all kindness and in a f spirit to answer the objections by statements from the *Common Co* itself. Some of our brethren in t consin Synod have complained th were some omissions, which shou been indicated (. . .) and also "misplaced emphases" which wrong impressions. The men wh pared "A Fraternal Word" had n tion of anything like that, and t not feel that what they did was However, in a later printing corr as to the omissions and the plac emphases have been indicated. M formation will follow later.

JOHN W. BEHNKEN

BOARD OF DIRECTORS

After meeting with the Survey and Findings Committee on February 4, the Board of Directors on February 5 decided to follow the recommendation of the Committee and to authorize the Treasurer to borrow up to $1,000,000 at 2% from our members for the Church Extension Fund. Our members can make no better investment. As to the repeated suggestion that the Board of Directors invest a substantial portion of the Trust Funds of Synod with the General Church Extension Fund, it was decided to await an answer from an independent law firm as to the legality of such a step.

The Board analyzed our immediate financial needs and hopes to get along with a minimum of borrowed money until next year. In the meantime the intrasynodical agencies, like Valparaiso University, Bethesda Lutheran Home, the Lutheran Deaconess Association, and others, some of which held back with their collections to give the "Conquest for Christ" offering the right of way, will have to be given an opportunity to collect necessary funds. The Board was of the opinion, as was the Survey and Findings Committee, that this matter should be taken care of by a so-called "one-package" collection, proportionately divided among the various agencies, rather than by a separate collection for each cause. The annual Lutheran Hour collection was set for March 7.

The question of activating Station KFUO as a TV station was again considered on the basis of a very thorough study by our Radio and TV Survey Committee. This problem is to be given further study before we take advant the Government grant for the channel 30. The commercializat KFUO is also to be given further

The Treasurer reported that December and January the foll bequests have been received: Ant Faulborn, $18,318.43, transferr Building and Loan Fund; Clare Schutz, $5,486.78, Missions and Lu Hour; John A. Knoeppel, don $2,155.84, Budget and KFUO; Eli Meyn, $4,603.72, Missions; Min Connor, $7,527.68, Concordia Sem St. Louis, Mo., a total of $38,0 During January, annuity gifts of $8 were registered. "Conquest for C offerings are still coming in. Janua ceipts: $83,189.08; total: $13,802,2

M. F. KRETZMANN, Secretary

BOARD FOR HIGHER EDUCATION

Our clergy's understanding of the importance of properly staffing Synod's colleges and seminaries is reflected in the astounding response to the Board for Higher Education's recent circular letter, which requested names of men who should be considered as potential faculty personnel. More than 450 nominations have already been received.

The Board will gather the necessary personal and academic data through its regular questionnaires for this purpose.

More than 300 records of this type are already in the Board's confidential files. These have been set up by authority of the 1947 convention.

The Houston Convention recognized the great need for some formal method of collecting such data at a central point, because both Synod and its educational system have become so large that it is impossible for individuals any longer to rely upon personal knowledge.

The enormousness of the problem is apparent when we consider that Synod now has almost 300 persons on her staffs. The St. Louis seminary is calling four additional men; eight replacements at the colleges and seminaries are in preparation; four presidencies are vacant; the Senior College will require twenty staff members within two years; and known retirements in this triennium will absorb at least six more men.

Synod's new plan brings no char the traditional nomination proce All nominations for specific calls continue to be made by the cong tions whenever a call for such no tions appears. The election proc also remains unchanged.

Synod's critical need is to have tem which finds men who have the n sary academic degrees, but who co such academic preparation with proper spiritual attitudes; with eff practical experience in the Chu work; and with an understanding o requirements of ministerial and te training.

M. J. NEEB, Executive Secretary

The Psalter

ment of the Lonely"

n 142:4: "I looked on my nd and beheld, but there was that would know me; refuge e; no man cared for my soul."

olds many depressing experi-es. There are many times when brought low. Life seems espe-eak when we are lonely. is a social creature. It is for him to seek companion-e wants and needs friends. He be understood, to be appre-to be loved. "Nobody loves a pathetic cry. Children when they are piqued. But not all felt gloomy when the eemed hostile, friends forsook trusted comrades failed? n the Psalmist felt such lone-His cry is heart-rending: "There man that would know me . . . cared for my soul." He was feeling sorry for himself. He rced to his inmost depths by ul realization: "I am all alone!" so the Psalmist lamented over liness. No friends were there d by him, none to share his none to listen to his woes, plead his cause. Well could n: "Refuge failed me!" can bear a good many ills adily than loneliness. The cure liness is not just having people us. We can be lonely in a city or in a gay, chattering The cure for loneliness is to ople who think of us — with with interest, with love. The pathos lies in the Psalmist's - and we can almost hear him No man cared for my soul!" shall usually not be lonely, , unless we allow ourselves to y. If we want others to be in-in us, we must be interested s. If we want to be loved, we e. If we want men to care for , we must care for men's souls. d of life is never lonely. uge failed me; no man cared oul!" the Psalmist complained. was not quite true. In the se after our text he takes hold elf, turns to God, and con-Thou art my Refuge and my in the land of the living!" s our Refuge too. With Him de, we are never alone — not or in death. We shall never y — because, for our sakes, lonely on the cross.

THOMAS COATES

And Jesus Said

It is impossible but that offenses will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones. Luke 17:1, 2

This is one of the most soul-piercing, withering words uttered by our Lord. Do we see its full import? Jesus speaks of "offending." What He points to is something far more serious than what the term "offend" usually signifies for us. In common parlance it has the significance "to wound somebody's feelings, to annoy, to displease." Somebody says he is "offended" because his neighbor did not greet him when they passed each other on the street. But in our passage the word has a far graver meaning. According to the original Greek, it signifies "to make somebody stumble, to lead somebody into sin and unbelief, to harm somebody's soul." Just as it is one of the most blessed things to put a person in touch with the Gospel, so that faith in Christ, the only Redeemer, can be created in his heart, so it is one of the most execrable and damnable acts to destroy such faith. Execution by drowning, a millstone about the neck preventing one's escape, would be better than shouldering the guilt of such a sin and facing the blast of divine wrath on account of it.

Whom has Jesus in mind when He speaks of these little ones? In Matt. 18:6 He says something similar, and there the reference is, as the context plainly shows, to believing children. In the present passage, however, no limitation of age is suggested, and the term has a wide, general sense, referring not only to believing children, but to all believers who are inexperienced in religious matters or weak in their understanding of Biblical truth and who look to others for guidance and instruction. Often they are trusting, having implicit confidence in the sound judgment, integrity, and consecration of their staunch fellow Christians.

The dark sin under discussion can be committed by us in our conduct if it is ungodly or injudicious and copied by some brother who holds that if we do a certain thing, he may do it too. It can be perpetrated by utterances that throw doubt on the message of salvation or make it appear as something of little importance. The "little ones" need loving protection; what a heinous offense to lead them astray!

WILLIAM F. ARNDT

The Creed

"Suffered Under Pontius Pilate"

He who was conceived by the Holy Ghost and born of the Virgin Mary truly became like unto us in every respect save one. He was without sin.

But, as our proxy, Jesus took upon Himself our sin and hesitated not to bear the aftermath of sin: griefs and sorrows. He entered intimately into the experience common to us all: suffering. Freely do we acknowledge Him as the Man of Sorrows.

All the days of His flesh were shadowed by sufferings. He suffered humiliation when He, the Son of the Highest, was laid in a manger bed. Eight days old — and He bled. Yet an infant, He was borne in flight to Egypt.

An artist has portrayed the Boy Jesus stretching His arms in the evening light after a day's work in the carpenter shop. The shadow on the floor is that of a cross.

That shadow was slow to lift. In the wilderness it was hunger and wild beasts. In His home town it was rejection. Before the Pharisees it was derision. "Many" of the Jews accused Him of having a devil and of being mad. He suffered the ridicule of men who asked: "Is not this the carpenter's son?" He had repeated occasion to groan in spirit, to sigh deeply. He shared the anguish of human bereavement; at the grave of His friend Lazarus "Jesus wept." He wept over Jerusalem. His soul was oft troubled.

Then, His unspeakable aloneness in Gethsemane. The sweat that was like great drops of blood. Sloughed off by His own people, betrayed by one disciple, denied by another, forsaken by all. Finally, the long passage of insult and pain before Pilate, Herod, on the Sorrowful Way, on the Cross. Truly, in body, spirit, mind, and soul Jesus "suffered." He suffered *for us.*

He gave His back to the smiters that we might escape the punitive justice of God. He accepted the mock scepter that we might reign with Him in glory. He wore the soldier's burlesque, scarlet cloak that we might wear the regal robe of His righteousness. He bore the crown of thorns that we might wear the crown of eternal life. Through His suffering obedience Christ became the Author of eternal salvation unto all them that obey Him. Hebrews 5:9.

ERWIN KURTH

Editorials

Lent and the New Life

The word *Lent* stems from an Anglo-Saxon word meaning spring, or a lengthening of the days. The root meaning of this word well exemplifies the meaning and purpose of Lent. As spring marks the season during which the trees and the plants come to life again, so Lent can be for us a season of renewed Christian life. As the sap rises in the trees and gives evidence of new life, so the level of the Christian's faith can rise through a meditation on the suffering and death of Christ and give evidence of greater life. As the trees put forth new leaves again during spring, so the Christian can put forth greater fruits of faith.

Another comparison between Lent and spring: Spring is the return of the sun and its warm rays. The new life we see in nature during spring is the result of those warm sun rays. Likewise Lent is the season of a fuller enjoyment of the warm rays of God's love. These rays of God's love in Christ will be the source of our renewed faith and increased godliness. By means of our study of and meditation on the Passion of Jesus Christ we can make Lent a real springtime in our faith life.

Americanism and Christianity

In the January 17 issue of the *Living Church* (Episcopal), Prof. W. Norman Pittenger expresses the fear that a large number of American Christians are ready to defend the Christian faith "mainly on the grounds that it is a bulwark of national security and a guarantee of the values of the 'American way of life.'" He warns against confusing Christianity and American democracy. While he grants that some "values," such as "the natural rights of a person," "his essential dignity and freedom," spring out of Christianity, they are not to be identified with the Christian faith. He points to the error of saying that we should be Christians in order to preserve the "American way of life," of turning "Americanism" into a religion.

Professor Pittenger's warnings are certainly in order. We are thankful to God that there is no outright persecution of Christianity in our country. We are thankful for the political blessings we enjoy. We love America and would defend its liberties to the point of death, but we dare not substitute worship of America and its way of life for loyalty to the Lord Jesus Christ, His Gospel, and His Church. Greater than any kingdom of this world is the kingdom of our Lord, a realm which transcends nationality, color, culture, and any "way of life." We become Christians, and we defend Christianity, not because of any temporal advantages we might receive but because of the spiritual blessings: forgiveness of our sins, peace with God, life, and salvation.

All Things Are Yours

Christian church members should refrain from making unfair and odious comparisons between ministers, especially in localities where there are many churches. Naturally, those who serve these churches with Word and Sacrament are not all cut according to the same pattern and from the same cloth. They are men of various endowments, which the Holy Spirit has distributed according to His good pleasure. One, like St. Paul of old, has a profou of Bible truth and content and is able to set forth trines of Scripture in a clear and forceful fashion. like Apollos, is gifted with superior eloquence. Stil has the fiery zeal and temperament of Simon Pet missionary ability of Andrew.

The Holy Scriptures, however, warn us not undue emphasis on such outward traits, chara talents, and on the basis of these esteem one minist the other. All of these men are servants of Chris the Church and should so be regarded and resp Christian people. Sincere Christians will not allow session or lack of outstanding gifts or the differenc sonal traits and characteristics to move them to p and despise another pastor. They do not attach th to the persons of Christ's representatives, but hon for their work's sake. They do not engage in petty but co-operate for the benefit of all and to the glor

Indispensable?

We sometimes take our work and ourselves ously. We think that we are the only ones wh a certain piece of work, that the firm cannot g without us. If we leave, the wheels will stop turn there are times when God takes us out of our regul Sickness or some other incapacity interrupts our Someone steps in and takes over, adjustments are m the work goes on, as if we had never been on the then learn that we are not indispensable, that we masters of our destiny. Such interruptions teach insufficient we are and how dependent on others all, we are made to realize that we owe our life an to the Lord of life and that He controls the live children. As such we should do our assigned tas day to day, as He grants strength. He will deci our day shall end.

A Thought for Lent

Mary of Bethany gave a striking demonstratio true Lenten spirit when she anointed Jesus with cos ment and wiped His feet with her hair. To her, Je not merely an honored guest, but her loving L precious Redeemer, the promised Messiah and S mankind, who would soon bring the supreme sacr her and others. Hence out of the fullness of her h brought Him this offering of costly spikenard.

Thus it should be with you and with me. If accepted the Lord Jesus Christ as our only Savior, want to manifest our love to Him at all times, but es during the blessed Lententide, in which we are so fo reminded of His tremendous sacrifice for us. The contemplation of His love should engender an in counterlove in our hearts. We love Him because loved us. That will mean renewed loyalty to Him also mean renewed service to Him both by hearing a precious Passion History as well as by telling abr gladsome news of reconciliation by personal activity sionary offerings. Let Mary of Bethany be our ins for willing Christian service which is pleasing to o

ted Christianity

me years ago we heard of a man who sold milk. mes he did not have sufficient milk for all his cus-, and so he added some water to it. The customers ot one fifth of water in each quart of milk. This luted milk.

ou may dilute many things; you may also dilute the an faith. Take a part of the Gospel and then add of your own. It may pass for the real thing for ime, but in the end it will fail, because it has no to save, to forgive, to give the peace that man

when a pastor is ordained and he takes the vow e will preach according to the Confessions of the n, the Church is trying to guard itself and the mes-t proclaims from being diluted with the ideas of . .

e heard a group of pastors in a ministerial associa-et on to the question of theology. One said to us: that is your opinion." Another said: "The whole is a matter of definitions." A third said that the idea ng saved by the blood of Christ never made sense n. These men wanted to explain the whole thing, vhat they could not explain with their big (little) was not important.

henever a man speaks of these great questions of ith as a matter of definitions, he is on a slippery d, and he may not be certain about his own salva-imself.

e is diluting the Christian doctrine, and he may, even n he is ever so well meaning, lead his people astray.

ne great need is that the Christian message be pro-d doctrinally. Without Christian doctrine, people sea.

ne most difficult Christian doctrine is the one alluded ore. In all our adult classes we have found that it y difficult for man to accept that he cannot make it f. The natural way is to think that when a man does st, he will satisfy God.

is also natural for a preacher to fall into this error, s pleases people. It does away with the idea of being lost and condemned. It does away with the idea Christ took the rap for our sins, and that His blood es us from all sin.

ithout these fundamental doctrines, the Christian ge becomes a mere moralizing discourse of the Law. ecome idolators, worshiping our own intellects and vn understanding and definitions instead of God.

e are well aware of the fact that a man may be very ox and hold all the cardinal doctrines of the Christian without having that faith. That is another form of alism. But in our fear of dead orthodoxy let us not o the other ditch doing away with the fundamentals, ly things that can make the sinner repent, and the ings that can give him a saving faith.

The Ansgar Lutheran
(United Evangelical Lutheran Church)

What's the Answer?

Question: What is the difference between doctrine and practice, taking the lodge as an example? Is this matter dealt with in the Common Confession?

Answer: A doctrine is a teaching of the Bible; practice is the proper application of Bible teaching to specific problems or situations. We believe that various teachings and practices of religious lodges conflict with the Bible and that no informed Christian can conscientiously hold membership in such organizations. The congregations of Synod have therefore agreed (*Handbook,* 14.03) not to accept lodge members into their churches; also to deal with those who join such orders after they have become church members and to part company with those who refuse to sever such unchristian connections. This matter was not ignored in our negotiations with the American Lutheran Church. Part II, Sec. IX, of the *Common Confession* (see LUTHERAN WITNESS, June 9, 1953) has some plain statements on our Church's principles.

Question: Is it true that the Scriptures do not tell us how the Wise Men knew that the star indicated God's plan of salvation in the birth of Christ?

Answer: Yes. The Wise Men were perhaps familiar with Old Testament prophecies like Num. 24:17 and Is. 60:3, as you suggest, but the Scriptures do not tell us how they came to the conclusion that the star which they beheld in that far-off land was directly connected with those ancient prophecies regarding the salvation of mankind, also of the Gentiles. Balaam, who uttered the first prophecy, was not speaking of a true star, but of the Messiah. And we note, too, that the star of the Magi did not rise out of Jacob, but appeared in the distant East. Hence it is impossible to say with certainty how the Magi came to their conclusion. The Scriptures do not tell us. The simplest assumption is that God gave them a special revelation as He later did at Bethlehem (Matt. 2:12).

Question: I would appreciate some enlightenment on giving. Would we not be a much stronger Church if our members gave a tenth of their income as did the believers in the Old Testament?

Answer: There is, humanly speaking, no doubt that the Church could accomplish astonishing results if all followers of Christ practiced tithing; not as though money can convert people, but because it makes a more widespread preaching of the Gospel possible. But the simple fact is that in the Old Testament God commanded the tithe, while in the New Testament there is neither command nor precedent for it, though the Christians at Jerusalem and in Macedonia doubtless far exceeded the tithe (Acts 2:44, 45; 4:34, 35; 2 Cor. 8:3-5). Many are also the statements and admonitions of Jesus and the Apostles that Christians, especially the better-to-do, be rich in good works, ready to distribute, willing to communicate (Luke 6:38; 1 Tim. 6:18), stressing also God's love as the basis and motivation of giving (2 Cor. 8:9; 1 John 4:19). Farther than that we cannot go. We may set up tithing as a goal, but not as a demand.

O. E. S.

New Senior College Board

The Board for Higher Education is happy to announce that all of the appointments to membership on the Board of Control of the new Senior College have been accepted. In accordance with synodical resolutions, this Board was appointed by the Board for Higher Education, with the concurrence of the President and Vice-Presidents of Synod; the synodical Board of Directors; and the President of the Central District, in which the new school will be located.

The membership of the new Senior College Board represents a wider geographic area than is assigned to Synod's junior colleges. Since Synod resolved that this Board is to serve by appointment, instead of by election, until the second convention after the opening of the new college, it was felt that the widest possible representation would be in Synod's interest. Accordingly, appointments have been made from the Michigan District and also from the Northern Illinois District, in addition to the rather widely scattered representation within the Central District. This general synodical interest is predicated on the fact that, from every part of North America, Synod's nine remaining junior colleges will send their graduates to the Senior College in Fort Wayne after June, 1956. A total of ten members, with equal representation for laymen and clergymen, will constitute the first Board.

Fort Wayne Members

The special interests of Fort Wayne and its immediate vicinity are also fully recognized in the composition of the Board. Four of the appointees are Fort Wayne men. Included in the appointments are Mr. Robert C. Moellering, member of St. Paul's Congregation (E. A. Nerger and A. H. Heumann, pastors), president of the Moellering Construction Company, president of the Indiana Highway Contractors Association, and a member of the Board of Trustees of Valparaiso University; Mr. Robert Berning, member of Zion Congregation (P. L. Dannenfeldt and H. Heine, pastors), attorney and secretary of the Lutheran Hospital Board in Fort Wayne; Mr. Arthur Hein, a member of the church council of Bethlehem Congregation (A. C. Scholz and Henry A. Blanke, Jr., pastors) and sales representative of the Essex Wire Company; and the Rev. Clifford Aulick, pastor of Holy Cross Lutheran Church.

Dr. Ottomar Krueger of Akron, Ohio, former president of Concordia College in Fort Wayne and of St. Paul's College in Concordia, Mo., and at present President of the Central District of our Church, will represent the viewpoint of the District Presidents on this Board. In addition, the synodical resolution provides for the appointment of one of the national Vice-Presidents of Synod. President Behnken has announced that Dr. Walter Lichtsinn of Hammond, Ind., will fill this position.

Out-of-State Members

Out-of-State lay members of the Board include Mr. E. F. Sagehorn, principal of the Lutheran High School of Cleveland, and Mr. Carl Geist, member of Grace Congregation, Cincinnati, (N. Sydow, pastor) and treasurer of the Eagle-Picher Company of Cincinnati.

Representing the point of view of the urban and suburban parishes of the neighboring Districts of the Church will be the Rev. Oswald Riess of Detroit, Mich., and the Rev. Fedder of Des Plaines, Ill. Rev. held pastorates at Columbus, Oh at Tipton, Ind., before taking ch a large congregation in the C suburb. The Rev. Oswald Riess tor of Bethany Lutheran Chur is widely known as a writer. Hi recent book, *Secret of Beautifu ing,* is receiving wide approval.

Board Meets in March

The new Board of Control pected to convene for the firs sometime in March for the pur inaugurating the regular sy procedure to elect a president f new college. As soon as possib work of assembling an adminis and teaching staff will begin, s all aspects of the college m planned by those who will us new instrument in the advancem the Church's important work o isterial training.

Charter Applied For

The appointment of the Board the way for securing a charter f new college. At the direction Board of Directors, the necessa plication for a charter has bee with the State Department of I by Mr. Walter Helmke, who is s as Synod's local legal counsel, in ciation with Mr. George Eigel of Louis, Synod's attorney.

During the past six months, aspects of planning the physical for the new college have bee gressing satisfactorily under the tion of the Board for Higher Edu and the architect, Eero Saarin Detroit. If all continues to go we architects estimate that it may b sible to schedule ground-bre ceremonies sometime in Octob this year.

MARTIN J. N

SCIENTIST

(Continued from page 4)

absoluteness and changelessness of the Bible, then, if an apparent conflict appears, he ought to be ready, with conviction and certainty, to cast his lot with the Bible.

Miracles

Another area that sometimes gives the scientists difficulty is that of miracles. Since a miracle is an act of God which supersedes the natural course of events, it cannot be measured with scientific tools. Thus scientists are not prepared for this phenomenon of divine intervention. But the fact that the human intellect is prepared to measure only the normal course of events and is stymied when God projects unexpected demonstrations of His power into the workings of the universe, is no proof that miracles do not happen. It is proof only of man's limitation. The Bible, for example, relates many instances of the dead being raised. Modern medical science says that if the heart stops beating for more than a few moments, there is so much resultant brain damage that, even if the heart could be made to function again, the person could not possibly be mentally healthy. That is the finding of medical science. And that is ordinarily the case. And yet "Christ did it; the people saw Him do it; they wrote about it." That is one scientist's humble Christian answer.

Intellectual Pride

It all boils down to this: the man too intelligent to accept the Bible has never been born. The acceptance or rejection of God's Word is not m a function of one's intelligence. of the world's most brilliant min well as some of the most illiterate guided by God's Word and will some of the world's most bri minds as well as some of the mo literate have rejected that Wo untenable. It is not intelligence causes man to reject the Word; human pride, "natural enmity a God." And pride is no respect persons. It keeps many a needy from accepting the grace and l and love that God offers in His lation. "And so," Doctor Goetz cludes (and it's not an offhand judgment), "whenever you find a entist who refuses to accept and b what God in His wisdom has rev to us, he is not too intelligent at he is too proud!"

FESSOR EMERITUS ALBERT H. MILLER
TES 90th BIRTHDAY, JANUARY 23:
lty of Concordia Teachers College, River
Il., on January 22 honored Professor
ith a reception held in the college stu-
on. The following day the Miller family
n house at Professor Miller's residence,
Elmwood, Oak Park, for more than
sts.

Miller was professor of English at Con-
eachers College from 1906 to 1944. In
he was registrar, 1913 to 1937; ad-
the yearbook and the newspaper staffs,
1924; and assistant editor of the Lu-
chool *Journal* (now *Lutheran Education*),
1936. He is the author of 20 books,
textbooks in English and science, and
books for children.

rville, Conn., was his birthplace. He re-
is elementary education in the public
f Chicopee, Mass., and his high school
nal training at the Teachers' Seminary,
Ill., from which he was graduated in
th the honor of ranking first in his class.
B. degree he earned at the University of

1889 to 1906 he taught at Immanuel
Danbury, Conn.

Miller, the former Elizabeth Theiss, died

NEWS

group of Protestant, Roman
c, and Jewish leaders met in
gton, D. C., with five members
House Un-American Activities
ttee on the invitation of its
an, Rep. Harold H. Velde
). The purpose of the meeting,
entative Velde said, was for his
tee "to receive constructive
n and suggestions." The meet-
s aimed at getting "the view-
f religious leaders and promi-
ymen regarding the committee's
he explained. The churchmen
ed changes in committee in-
ing methods, Mr. Velde said.
mised "full consideration" of
roposals "at an early date."

The Martha Society, an organization of Lutheran women of Fort Wayne, Ind., has allocated $8,000 for furnishings and equipment in the infirmary of Concordia Senior College, President H. Bredemeier of the present Concordia College, Fort Wayne, reported.

"This is the first special gift which has come to the new school. The gift is indeed a memorable one," Dr. Martin J. Neeb, Executive Secretary of the Board for Higher Education, said.

For half a century the Martha Society has befriended the Fort Wayne college and student body.

Government medical scientists, deciding that spiritual ministry is an important part of the healing arts, have appointed chaplains of the three major faiths to the new $20,000,000 clinical center at the National Institute of health in the Capital's suburban Bethesda, Md.

Top medical research teams at the modern hospital, operated by the U. S. Public Health Service, will study cancer, heart disease, and other ailments of the hundreds of patients whom the hospital will accommodate.

Clifton College, Clifton, Tex., a junior college of the Evangelical Lutheran Church, in January merged with Texas Lutheran College (American Lutheran Church), Seguin, Tex. The merger involved transfer of library, laboratory, classroom equipment, and a number of students. President of Clifton the last two years was the Rev. O. G. Salveson. Before the Norwegian merger of 1917 the school was supported by Missouri Synod congregations. Former faculty members were President F. Jesse, later at Seward, and Prof. Paul Bente, now at Fort Wayne.

The laxity of parents is to blame for juvenile delinquency, Msgr. Joseph E. Schieder, director of the youth department of the National Catholic Welfare Conference, testified in Washington before a Senate judiciary subcommittee probing juvenile crime.

The old-time *Police Gazette,* which alarmed parents a generation ago, is a "nursery storybook" compared with "the rot now infesting the nation's newsstands," Msgr. Schieder told the committee.

29th GENERAL CONFERENCE OF MISSOURI EV. LUTHERAN INDIA MISSION, NAGERCOIL

Thirty-five of Synod's 38 missionaries now in India met at Nagercoil for their biennial conference, January 8 to 14. Realizing that the Indian Church must become increasingly self-administrative and self-sufficient, the conference provided for equal Indian representation on important General Conference committees. Since the Indian Church bears only a meager percentage of operating costs, the conference studied the problem of bringing the mission's institutions within the financial range of the Indian Church.

The proposed mission station in Bombay is to represent a "foreign" mission endeavor of the Indian Church.

The Muslim Missions Conference was admitted into full membership in the General Conference.

In an inspirational address Missionary Elmer Griesse spoke of the "Fountain of Living Waters," who alone could recreate the missionaries as refreshing fountains in a thirsty land. Missionary Henry Otten compared Muhammed's so-called "revelation" in the Koran with God's Holy Scripture.

A welcome visitor was Mr. Dani, a Lutheran layman from El Centro, Calif., and a former Hindu, who has been visiting the Church's mission stations in India.

Missionary Theodore Michalk was elected general secretary for the next biennium. The Executive Committee consists of H. Manns, E. H. Meinzen, Elmer Griesse, and Henry Otten.

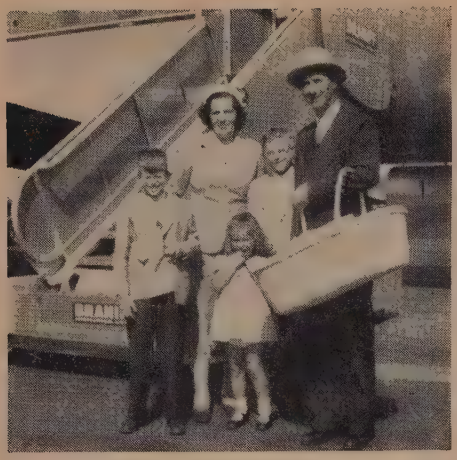
First Row: Miss Louise Rathke, Mrs. R. M. Zorn, Miss Hedwig Gronbach, Mrs. Henry Nau, Mrs. M. L. Kretzmann, Mrs. Ernest Hahn, Miss Audrey Rasch, Miss Adeline Rink.

Second Row: H. E. Miller, M. L. Kretzmann, E. H. Prange, E. H. Meinzen, M. H. Grumm, Henry Nau, C. L. Rittmann, Wilbur May, Henry Otten, James Mayer, Harry Smith.

Third Row: L. E. Meinzen, Andrew Fritze, Robert Trautmann, Harold Heinlein, G. R. Stelter, J. G. Steinhoff, Henry Schulz, Roland Miller, George Luecke, M. J. Lutz.

Fourth Row: K. M. Zorn, R. M. Zorn, H. M. Zorn, Elmer Griesse, Armand Graf, S. G. Lang, W. E. Bertram, W. C. Dukewits, Ernest Hahn, Theodore Michalk.

Absent: Dr. W. F. Bulle, Miss Angela Rehwinkel, Herbert T. Manns.



PROF. E. J. KELLER of Seminario Concordia, Villa Ballester, Argentina, stops with his wife and children at Houston, Tex., on the way to Paola, Kans., for a furlough in the U. S.

An increase of some 500 communicant members during the last three years necessitated the expansion program of Ashburn Lutheran Church at 83d St. and Homan Ave., Chicago, the Rev. William Wittrock, Jr., reported. The new $148,000 church, dedicated last October, is adjacent to the original structure, dedicated in 1949. The new church seats 420 persons; the old church, erected at a cost of $35,000, 125 persons.

The Rev. Roger L. Sommer, pastor of St. John the Divine, Chicago, founded Ashburn Congregation on a mission basis in 1946. When Pastor Wittrock assumed his duties in September, 1950, Ashburn Congregation numbered 71 persons; today the membership has reached 550. The Sunday school has grown from 85 to 360 children.

The Rev. C. Fred Goetze, now of Wilmington, Ill., the first resident pastor at Ashburn, served the congregation for four years.

"Some other Christian bodies are more prudent than we," *The Living Church* of the Episcopal Church reported last year in a footnote to "The Battle for the Church's Colleges," by the Rev. Canon Bernard Iddings Bell, his Church's representative at the University of Chicago. "For instance, Missouri Synod Lutherans have built an extraordinary college at Valparaiso, Ind. They had assurance of $100,000 a year to start with. They have today $650,000 a year, and an enlarged effort in 1954—1955 will almost certainly insure them $1,000,000 a year. That same Synod is about to start another college in the Middle West, for four hundred men. The initial expense will be nearly $5,000,000. The maintenance cost will be about $400,000 a year. Lutherans are realists. They know the cost of colleges. So do Roman Catholics. Episcopalians do not."

Tornado relief funds from congregations, individuals, and the Michigan District's Department of Social Welfare, sent to the Rev. H. A. Reischauer, pastor of Our Savior's Church, Flint, Mich., after disaster struck that city last year, amounted to $14,340.15. The pastor writes: "It affords me great pleasure to express the heartfelt gratitude of all who could be helped by the generous contributions of our fellow Christians. We appreciate also that the WITNESS carried appeals."

The tornado destroyed 16 homes of members of Our Savior's; 13 houses have been rebuilt. Members of the congregation and of sister churches gave freely hundreds of hours of bee labor for reconstruction. Clothing, bedding, furniture, and utensils were distributed. "All needs were amply supplied," the pastor writes. "Of the generous clothing contributions, more than 1,400 pounds, in excess of need in Flint, was sent to Lutheran World Relief. Of the total contributions, $2,000 was returned to the Michigan District's Department of Social Welfare."

Martin Vergiels, a member of Redeemer Congregation, Green Bay, Wis., for ten years, has assisted Chaplain Walter C. Baumann at Wisconsin State Reformatory in bringing the elements to the chaplain who distributes them to the communicants. Mr. Vergiels has assisted at 63 Communion services, has been a witness to 156 adult Baptisms, and has lent a hand at the confirmation of 299 men. In 1941 Chaplain Baumann was commissioned as a full-time institutional chaplain by the North Wisconsin District of Synod.

The East German Communist government has refused permission for an all-German Protestant laymen's rally in the Soviet Zone next July. Dr. Reinold von Thadden-Trieglaff, president of the German Evangelical Church Day (DEKT) Movement, received notice from Premier Otto Grotewohl that "in view of the great strain imposed upon East German transport by the unclear political situation" his government cannot allow DEKT to hold its 1954 rally at Leipzig, Saxony, as tentatively planned. Religious circles regard Premier Grotewohl's action as an affront to the Church and to the cause of German reunification.

Intensive efforts of Communist groups in the Soviet Zone to win Christians to the Communist line have had no success, Gerald Goetting, general secretary of the Communist-controlled East German Christian Democratic Union, admitted in Berlin. In an address to party functionaries, Mr. Goetting stated that the education of the people along Communist lines "is being made difficult by the adherence of wide Christian circles to certain ideological systems and social theories to which they feel associated by convention."

"It is an open secret," he "that in some Christian layers of a third world war is not so the fear of Communism, a fact nourished by Western propag

Recently renewed attempts East German C. D. U. to set u laborationist movement of "p clergymen in the East Zone hav

The Lincoln, Nebraska, B Education has voted to disco long-standing practice of pe distribution of Gideon Bible public schools.

A request by the Lincoln C Churches for permission to cir questionnaire on the religious a of students in public high sch also rejected by the board. schools should not perform fun any church organization, the unanimously agreed.

The marriage and divo adopted by the Israeli Kne year gives Orthodox rabbis c control of all marriages and in Israel, leaves Reform an servative rabbis without any to function as ministers of rel such matters, and "makes ra clusiveness the basis for all m of Israeli Jews," the *Christian* reports.

Under the provisions of there are to be no civil marr Israel; marriages between Je non-Jews are forbidden; wom almost no protection against proceedings, which husbands stitute for trivial reasons. The will not recognize civil marria tracts by Jews abroad, Itzhak baum, former minister of the points out. Married immigr Israel will have to show th were married by Orthodox rit married again by Orthodox ra

A NATION-WIDE POLL OF PROTESTAN GOERS, conducted by *Christian Herald* in association with the Protestant Moti Council, chose "Martin Luther" as t picture of 1953 which "most effect artistically dramatized the values Christian faith immemorially stands." A. Poling, editor of *Christian Hera* bronze plaque awarded Louis de Associates, producers of the film, to dress (left) and Dr. Oswald Hoffmann, leaders who acted as advisers durin tion, and F. Borden Mace (right), pr Reader's Digest-De Rochemont.

years after Synod's first mis- arrived in Japan, Grace Lu- Congregation at Kugenuma on ber 8, 1953, installed the Rev. Nao as pastor. He is the first Japanese pastor in our Church. t of the installation ceremony, iichi Yoshida, president of a construction company and an of the congregation, read the divine call. Rev. William J. Danker, chairman of the Missionaries' Conference, conducted the order of installation; Rev. Richard Meyer preached the sermon, and Rev. Paul Heerboth was officiant.

Kosaku Nao

Three years ago, less than a year he first member had been bap- Kugenuma, a small group suc- y gathered one fifth of the cost r modest chapel. Each month ngregation makes regular pay- to the Japan Church Extension o repay the remaining four fifths, Synod. The congregation of sixty communicants and eighty d members has resolved to sup- s own pastor.

y years ago a missionary of the Lutheran Church who worked southern island of Japan ob- the services of a young Japanese who later became a pastor. His w Pastor Kosaku Nao, at the f the war was employed as reli- adviser to the American Army n at Camp Crawford, Hokkaido, where he met Chaplain William f the Missouri Synod. Through aplain, Pastor Nao found the which taught as he believed. o years he studied at Concordia ry, St. Louis.

Michigan Senate passed and the House a bill allowing pub- ool pupils in that State to be d from classes for religious g in churches if local school approve. Although for years an public school administrators posed such a measure, the bill o opposition in debate. Sen. Don Werp, Fremont Republican, that the measure had been in- d at the request of the Michi- uncil of Churches and that the uld legalize practices already on in some Michigan cities.

Quebec legislature in January a bill prohibiting the distribu- public places, or from door to f magazines, publications, and nsulting a religious profession province. The legislation, which rbids the making, in public of speeches similarly insulting to a religious body, amends the 1941 Freedom of Worship Act.

"Quebec Province has always given to the rest of Canada, and indeed the rest of the world," Premier Maurice Duplessis of Quebec said, " a great example of the respect of freedom of worship, of the respect of the rights of minorities and religious beliefs. On the other hand, Quebec has religious and national traditions which it intends to have others respect."

The annual Bach Festival at Ansbach, Germany, is scheduled for July 25 to August 1, 1954. This *Bachwoche* has met with such widespread fame that this year it will be the official Bach Festival of Germany's *Neue Bachgesellschaft.* Lovers of the music of Bach who will travel in Europe during the coming summer will not regret attending this festival of no fewer than 11 concerts of music by J. S. Bach. Reservations must be made well in advance by addressing: *Bachwoche* Ansbach, München 2, Residenzstrasse 11/11, Germany.

COLLECTION
***for the* LUTHERAN HOUR**
March 7, 1954
By resolution of the
Synodical Board of Directors

Mrs. Julia A. Rockefeller, 93, a relative of the late John D. Rockefeller and a resident of the Wartburg Lutheran Home, Brooklyn, N. Y., participated in the dedicatory ceremony, Christmas Day, for the new electronic chimes, a gift of the 140 residents and staff members of the home. The chimes are located in the tower of the chapel. The Rev. Walter M. Degenhardt, left, is the chaplain and superintendent of the Wartburg Lutheran Home for the Aged and Infirm

The Rev. Asmundur Gudmundsson, 65, professor at Reykjavik University since 1934, was recently elected Evangelical Lutheran Bishop of Iceland to succeed Bishop Sigurgeir Sigurdsson, who died last October.

The Evangelical Lutheran Church of Iceland numbers 130,000 members out of a total population of 144,293.

More than half of the group pictured are displaced persons from the Lutheran Church, Suwalki, Poland, who now, happy and well-adjusted in the U. S., are faithful members of St. John's, Westfield, Mass., and of Christ Church, Mount Tom, Mass. The Rev. Casimir S. David serves both parishes.

The remainder of the group are relatives and friends who sponsored the entry of the DP's into the U. S. within the last four years. Coming to the U. S. before World War I, they are former members of the Suwalki congregation. Those who were in Suwalki during World War II fled their homeland when the Russian army confiscated their church. After spending several years in various DP camps of Europe, these people, aided by our Church's help through the DP program of the Emergency Planning Council, came to the U. S. They heartily welcomed the Rev. W. A. Borkenhagen, eighth from left, second row, pastor of the Suwalki church until the German army invaded Poland in 1939. He was forced into the German army. Through the underground, he finally escaped to England. The Westfield congregation, which sponsored his entry into the U. S. in 1948, invited him last summer to preach the mission festival sermons in the Polish, German, and English languages. He now serves Lord Jesus Christ Church, Chicago.

Most of Synod's Polish-preaching churches are trilingual. In addition to the three congregations mentioned, Holy Cross (the Rev. P. Sich), Chicago; Immanuel (the Rev. Emil Mach), Scranton, Pa.; Christ (the Rev. Joseph Raschka), Baltimore, Md.; and Trinity (vacant), Detroit, have contributed generously toward restoring the home church in Suwalki, which, badly in need of repair, has finally been returned to the congregation.

BOOK REVIEWS

Crossing the Kidron. By pastors of The Lutheran Church — Missouri Synod. Concordia Publishing House, Saint Louis, Mo. 1954. 108 pages. $1.25.

This year's Lenten volume of sermons published by our own publishers brings a series of eleven sermons based on the account of the suffering and death of our Lord, and an Easter sermon based on the resurrection story. Eleven of the authors are parish pastors from every sector of the United States, and one is a former parish pastor on the staff of Synod's Board for Missions in North and South America. The sermons are warm and applied to the personal faith and life of the hearers, and will be helpful in Lenten devotionals.

RICHARD R. CAEMMERER

A Message from God. By Armin C. Oldsen. Concordia Publishing House, St. Louis, Mo. 1953. 147 pages. $2.00.

"A collection of sermons most frequently requested during the nineteenth year of the Lutheran Hour," these sermons should prove fully as enjoyable and edifying in the re-reading as they were when initially preached. For Pastor Oldsen directs the Gospel of Jesus Christ to the close and sober reflection of his hearers, bids them think it through in terms of their personal living, and achieves his goal through a wealth of penetrating diagnosis and unusually skillful illustration.

RICHARD R. CAEMMERER

The Christian Kindergarten. By Morella Mensing. Concordia Publishing House, 1953. 174 pages. $4.00.

There has been a resurgence of interest in the kindergarten in America as the ideal place where the five-year-old child can be prepared for the separation from home and parents which comes when the child enters the first grade. That this period of preparation should be spent in a Christian environment is the theme of Miss Mensing's remarkable book. It is abundantly evident that the author not only is herself filled with love for the little ones, but the rich treasure store of facts and "know-how" of successful kindergarten teaching here presented convince us that she is writing from deep personal convictions distilled in the alembic of years of practical experience in this field of child training.

Not only every beginning and experienced kindergarten teacher should own and study this book, but also every Sunday school teacher who is in charge of the 4—5 age group of children; also conscientious Christian parents will find in this book the necessary guidance and materials to aid in "bringing up their children in the nurture and admonition of the Lord." Chapter Two, entitled "The Kindergarten Child," is a gold mine of information for the modern bewildered parent. It alone is worth the price of the book. Miss Mensing is to be heartily commended for her fresh and inspiring contribution to child training.

Parkersburg, W. Va. L. W. B.

The Cross Is the Key. By Clifford Ansgar Nelson. Augustana Book Concern, Rock Island, Ill. 196 pages. $2.50.

The author is minister in the Augustana Synod and is one of its best-known preachers. He makes no effort to hide the fact, in these chapters, that he is a preacher and a Lutheran. The patient but varied and practical repetition of emphasis upon the Cross of Christ and His redeeming work as the source of life and power makes this book uniquely helpful as devotional reading and as a volume to be shared with an inquiring friend. Poignant are the illustrations drawn from the writer's experience with the distressed in Europe.

RICHARD R. CAEMMERER

Adventures in Faith. By M. R. DeHaan. Zondervan Publishing House, Grand Rapids, Mich. 192 pages. $2.50.

In these 26 studies in the life of Abraham Dr. DeHaan clearly presents the Biblical way of salvation. At times he becomes allegorical in his interpretation, and one asks: "What is the exegetical basis for his conclusions?" Likewise his Calvinistic views on predestination and millennialism are evident on many occasions.

MUSIC REVIEWS

CH-1043. Lord, Thee I Love with All My Heart and **Jesus, Priceless Treasure.** Both harmonized by J. S. Bach. Edited by Paul Thomas. 16 cents.

The first chorale (*Lutheran Hymnal*, No. 429), harmonized four times by the great Leipzig cantor, is one of the most touching and intimate of the Lutheran chorales. Not difficult. The tune should not be forgotten or slighted by our congregations. "Jesus, Priceless Treasure" seems to be better known.

OC-336. Seven Preludes on Hymns for Lent. OC-337. Seven Preludes on Hymns for Holy Week. By Camil Van Hulse. Concordia Publishing House, St. Louis, Mo. $1.50 each.

While Van Hulse is at home in all the art forms of the Old Masters, his form is freer, the harmonies and progressions modern. His treatment of hymn tunes is refreshingly original. These preludes are a sequel to his Advent and Christmas Preludes. Most of the numbers may be classed as "easy"; still, *cantus firmus* preludes require some study and preparation for an appropriate rendition.

OC-339. Six Chorale Preludes on "When Jesus on the Cross Was Bound." By Samuel Scheidt. Edited by Walter E. Buszin. Concordia Publishing House. $1.25.

Samuel Scheidt experimented successfully in applying counterpoint from simple two-part writing to the chorale fugue and in using the tune of the hymn as *cantus firmus*. A fine example of Scheidt's procedure is disclosed in these six preludes on a great Lenten chorale, here a complete set under one cover in clear, easy-to-read print, with a suitable, artistic title page, and an informative foreword by the musicologist editor. Regarding Concordia covers, James S. Denby, choir anthem reviewer for *The Diapason*, says in the February number: "The modern, but quasi medieval charcoal drawing appearing on the cover of Concordia's edition of Gesius' *Hosanna to the Son of David* (edited by Paul Thomas) is of sufficient interest to merit framing."

WALTER WISMAR

DEATHS

Paul Arthur Juergensen; (M
1901, Bellefonte, Kans., to Dece
1953, Alexandria, Ind.), son of
Peter and Elizabeth Kirsch Ju
graduated, St. John's College,
Kans., 1921, and Concordia S
St. Louis, 1925; B. D., 1942. D
vicarage, 1922 to 1923, he taught
cordia College, St. Paul, Minn.
pastor of Our Savior's, Kansas Ci
1925 to 1941, and helped organ
missions in that locality; Trinit
Ill., 1941 to 1953, where he als
establish three missions; and Ou
Savior's, Alexandria, Ind., July
until his death. He suffered
attack during the children's C
service, December 20.

He was a member of Synod
for Parish Education, 1941 to 194
associate editor on the LUTHER
NESS staff from September, 1952,
death. In the Southern Illinois D
was chairman, Board of Young
Work; Circuit Visitor; First Vi
dent; and President (1945 to 1946

In 1925 he married Emilie
St. Louis, who with a son, Arthu
Gary, Ind.; a daughter, Norma
Alton, Ill.; his mother, Indep
Kans.; five brothers and three sist
vives him.

Funeral services were condu
Our Blessed Savior's, Alexandri
ary 1, 1954, by the Rev. O. R. S
milch of Tipton, Ind. Burial was
View Cemetery, Alexandria.

E. W. LICH

Walter Ernest Hohenstein
ber 20, 1891, Kewanee, Ill., to Ja
1954, St. Louis, Mo.), son of Pas
L. and Anna Mennicke Hohenstei
uated Concordia College, Milwauk
and Concordia Seminary, St. Lou
ordained in 1915 at Trinity, Bloo
Ill., where he was assistant to hi
After the father's death, the Rev
Hohenstein became chief pastor,
his entire ministry of 38 years at

He was secretary of Synod's B
Higher Education, 1932 to 1935.
Central Illinois District he was P
1933 to 1935; Vice-President; me
the Board of Directors; and Circ
itor. He was also a member of th
toral College and the Board of C
Concordia Seminary, Springfield.
author of several devotional book
author of a volume of Lenten
Paying the Ransom; contributed n
essays and sermons for publicati
served on Synod's Literature Bo

In 1922, at Bloomington, he
Laura Bittner, who with a daugh
ella, a teacher in Denver, Colo., a
Herbert, an instructor at Concord
inary, St. Louis, survives. Othe
members of his family are
brothers: Dr. Herman H., dir
Radio Station KFUO, St. Louis,
thur, of Bloomington, and three
the Misses Clara and Alma, and M
Klitzing, who reside in Bloomingt

Funeral services were held in
Church, January 11; the Rev. Geo
of Pekin, Ill., was the officiant,
undersigned preached. At the i
in Bloomington Cemetery, the Rev
G. Finke of Peoria read the buri

HERMAN A. E

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NOUNCEMENTS

rdinations and Installations

CANDIDATE

ied and Installed:

George, Worthington Congregation, ington, Ohio, by J. W. Constable, .

PASTORS

ed:

emant, W. A., St. Paul, Hill Point, aul, near Hill Point, Wis., by C. F. Jan. 31.
Harold C., Redemption, Detroit, Mich., Bernthal, Sr., Jan. 24.
Holger, Executive Secretary of the Lu- Service Society of New York, Buffalo, by Pres. H. G. Kleiner, Jan. 24.
J. Trinity, Iuka, Ill., by Charles ippel, Jan. 10.
Ralph, St. Mark, Steeleville, Ill., by eller, Jan. 24.
Walter M., St. Peter, Milwaukee, Wis., E. Bleeke, Jan. 31.
Howard, Concordia, Bronxville, N. Y., olf F. Meyer, Dec. 1, 1953.
Melvin R., Immanuel, Michigan City, by A. P. Starck, Jan. 31.
illard, Trinity, Yale, S. Dak., by Pres. ueller, Jan. 24.
O. L., Salem, Gurley, Nebr., by D. W. ns, Jan. 10.
Walter F., St. John, Storm Lake, Iowa, J. Wehrspann, Jan. 31.
llen H., College chapel, Concordia, Mo., ociate professor St. Paul's College, Con- , Mo., by Prof. Walter F. Wolbrecht, 5.
teve, Concordia, Geneseo, Ill., by H. F. tzel, Jan. 24.
Edwin A., First Bethlehem, Chicago, Ill., C. Dahms, Jan. 31.
ilmar A., Our Redeemer, Kingsford, by E. W. Feldscher, Jan. 24.
G. E., St. Matthew, Columbia Heights, apolis, Minn., by F. E. Geske, Jan. 17.
enry F., Bethel, St. Louis, Mo., as Execu- ecretary in the Department of Social e of The Lutheran Church — Missouri , by E. Buckley Glabe, Jan. 31.

TEACHER

Meyer, Fred G., Walther Lutheran High School, Melrose Park, Ill., by Marcus Kluender, Jan. 10.

Ground Breaking

Galveston, Tex. St. John, new church, Sept. 6, 1953.
Oklahoma City, Okla. Immanuel, new church, Aug. 16, 1953.
Worland, Wyo. St. Luke, new church, July 26.

Cornerstone Laying

Galveston, Tex. St. John, new church, Jan. 24.
Kirkwood, Mo. Concordia, new church, Jan. 31.
Oklahoma City, Okla. Immanuel, new church, Sept. 20, 1953.
Amarillo, Tex. Christ, new church, Jan. 24.

Dedications

Akron, Ohio. Hope, new church, Jan. 31.
Amarillo, Tex. Christ, first unit of new church, Jan. 24.
Dallas, Tex. Bethel, new church, Dec. 13, 1953.
Hebron, N. Dak. Grace, new church, Jan. 31.
Los Angeles, Calif. Trinity, new parish center and school, Jan. 10.
Port Colborne, Ont., Can. St. Peter, new church, Nov. 29, 1953.

Anniversary

East Detroit, Mich. St. Peter, the 100th of the school, Oct. 25, 1953.

Official Notice

The Rev. Andrew Szegedin, Freeman, S. Dak., has been appointed Visitor of the Yankton Circuit to succeed the Rev. Otto Pinnt, whom the Lord has called home. — PHIL MUELLER, *President*, South Dakota District.

Convention Notice

The convention of the North Wisconsin District will be held at Immanuel Lutheran Church, Wisconsin Rapids, Wis., June 7 to 11, 1954. Prof. Fred Kramer of Concordia Seminary, Springfield, will deliver the essay on "Baptism." — PAUL G. MUELLER, *Secretary*.

Available

25 *Ev. Lutheran Hymnals*, old style, word edition. 8 *Anthem Gems:* A Collection of 60 Festival Anthems for Mixed Voices by Geo. Kessel. — St. John's Church, 422 Main, Clinton, Iowa.

To mission congregation: *complete Communion ware set:* chalice, flagon, host box, and paten. Gratis. Rev. J. W. Jackson, 3920 Ave. K, Galveston, Tex.

White *altar*, 36" high, 42" wide, 26" deep; matching *lectern;* 19 German *hymnals;* 25 English *hymnals*, 1927 edition. Available for transportation charges. — Randell Tonn, Vicar; Saint Paul's Lutheran Church, Durango, Colo.

Altar, 60" wide; *pulpit*, and *lectern*. Available for transportation charges. — Write: Rev. Theodore J. Klein, St. Paul's Lutheran Church, Potter, Nebr.

Large, dark *dossal*, plus two smaller pieces, of heavy velvet. Available for postage. Write: Rev. E. H. Zimmermann, 273 N. Holmes Ave., Indianapolis 22, Ind.

113 copies of the 1913 edition of the *Lutheran Hymnal* (with tunes, 36 copies in very good condition; without tunes, 77 copies in good or fair condition) available to mission, for cost of shipping. Trinity Lutheran Church, 2 Charles St., Wellsboro, Pa.

Changes of Address

Pastors:

Birnbaum, Chaplain Leon L., U. S. A. F. Candidate School, Lackland Air Force Base, San Antonio, Tex.
Brammer, R. A., 1118 S. Waldron, Fort Smith, Ark.
Brighton, Louis A., 4 Norfolk Ave., London N. 13, England
Buelow, Donald W., 296 Church St. (R), Chillicothe, Ohio
Buenger, Paul M., 825 S. Bostwick, Charlotte, Mich.
Elling, Henry J., *em.*, 121 S. Vail St., Geneseo, Ill.
Fessler, Ralph C., Steeleville, Ill.
Heidemann, L. W., Hinton, Iowa
Hering, Melvin R., 106 Maple St., Michigan City, Ind.
Holsten, M. J., 1628 St. Louis Ave., East St. Louis, Ill.
Johnson, Harold G., 140 E. 56th, Tacoma 4, Wash.
King, Robert H., 209 N. Fruit St., Youngstown 6, Ohio
Krieger, Herbert J., 3 Woodson Court, Huntington, W. Va.
Kunz, Robert E., 725 S. Second Ave., Cottage Grove, Oreg.
Maschoff, Theodore, *em.*, Lockwood, Mo.
Meyer, George J., 156 Meadow St., Bristol, Conn.
Mueller, Walter F., 201 W. Third, Storm Lake, Iowa
Nagel, Norman E., 36 Leaside Ave., London N. 10, England
Oelschlaeger, Erich V., 946 Linden Ave., Long Beach 13, Calif.
Peske, Gerald, Mora, Minn.
Reinhardt, Chaplain Harold L., 411 Iowa St., Winfield, Kans.
Robbert, George S., 5623 Selby Court Drive, Worthington, Ohio
Sauer, Chaplain Robert C., U. S. A. F. Officers Candidate School, Lackland Air Force Base, San Antonio, Tex.
Schalow, Frederick, Box 120, Chia Yi, Taiwan, Formosa
Schildt, Edmund, 22823 Cunningham, Van Dyke, Mich.
Ude, Chaplain Willis P., 552707, 3d Eng. Bn. 3d Mar. Div. F. M. F., c/o FPO San Francisco, Calif.
Ulkus, A., R. 2, Box 53, Staunton, Ill.
Wiebel, Edwin H., 16804 35th Ave., S., Seattle 88, Wash.
Wolk, Chaplain Henry C., Jr., Hq. 36th Fighter Bomber Wing, Office of the Wing Chaplain, APO 132 c/o PM New York, N. Y.

Teachers:

Gerdes, Walter F., 630 Center St., Shawano, Wis.
Joseph, W. H., R. 3, Watertown, Wis.
Pflughoeft, E. F., Addison, Ill.
Vorderstrasse, A. B., 1411 W. 125th St., Los Angeles 47, Calif.
Wendling, William D., 1041 S. Harlem, Forest Park, Ill.
Westerkamp, G. C., E. 38 Sanson Ave., Spokane 23, Wash.

FINANCIAL REPORT

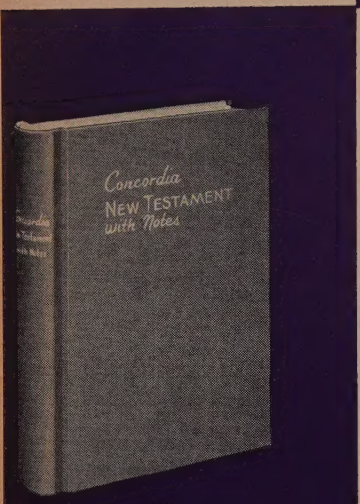
From February 1, 1953, to January 31, 1954

DISTRICTS	Budget Account	"Conquest for Christ"	Armed Services
rta and British Columbia	$ 15,980.00	$ 64,940.88	$ 1,335.80
ntic	162,643.03	488,260.07	17,673.93
fornia and Nevada	66,692.43	232,161.20	6,644.07
ral	565,781.26	1,393,051.68	46,628.14
ral Illinois	196,211.89	454,485.20	20,192.80
rado	42,584.84	126,493.46	5,319.23
rn	134,429.75	413,483.26	14,094.75
ish	320,343.43	710,515.06	19,516.30
da-Georgia	13,170.63	32,011.82	1,543.23
East	141,001.04	327,411.19	11,881.78
West	254,000.00	523,022.97	18,415.12
as	170,151.81	426,409.86	13,804.76
toba and Saskatchewan	14,203.41	63,180.24	457.18
igan	556,829.56	1,165,216.01	36,774.89
esota	477,621.38	1,009,312.28	33,341.46
ana	24,626.21	72,334.41	2,379.04
h Dakota	82,500.05	236,691.65	6,488.30
h Wisconsin	252,515.24	485,481.86	19,268.47
hern Illinois	531,526.16	894,665.95	43,375.77
hern Nebraska	95,000.00	329,736.60	12,713.77
west	100,000.00	318,056.83	11,484.66
homa	34,309.12	173,546.29	4,596.79
rio	35,814.17	142,021.22	1,802.10
h Dakota	65,995.00	162,361.23	6,930.35
h Wisconsin	347,384.85	795,144.90	23,164.08
heastern	74,736.74	237,934.46	9,831.13
hern	14,198.65	112,667.45	3,313.34
hern California	60,000.00	294,130.02	8,001.05
hern Illinois	120,543.71	302,487.50	11,262.61
hern Nebraska	143,069.03	373,594.17	11,620.96
s	91,251.95	458,138.27	12,310.03
ern	422,739.97	955,938.19	34,805.47
Total from Districts	$ 5,627,855.31	$13,774,886.18	$ 470,971.36
ipts from Sundry Sources	372,180.53	27,362.05	66,719.49
GRAND TOTAL	$ 6,000,035.84	$13,802,248.23	$ 537,690.85
BUDGET	$ 6,500,000.00		

will note that Synod did not reach its budget for the fiscal year 1953. We were short ,16. Our final budget disbursement figures cannot be gathered for another two weeks Consequently, we do not now know the amount of our cash Operating Budget Deficit. advise you as soon as final figures are ready.

Charles E. Groerich, Assistant Treasurer

GIFT BOOKS AT ATTRACTIVE PRICES



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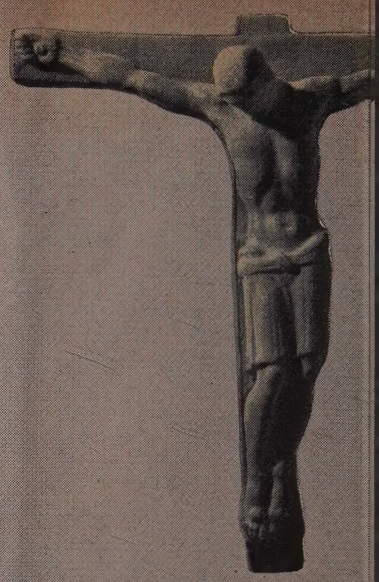

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